

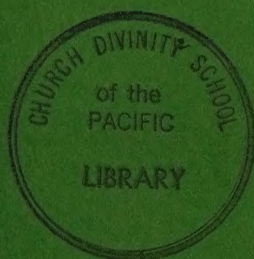
# FORTH

OCTOBER  
1954

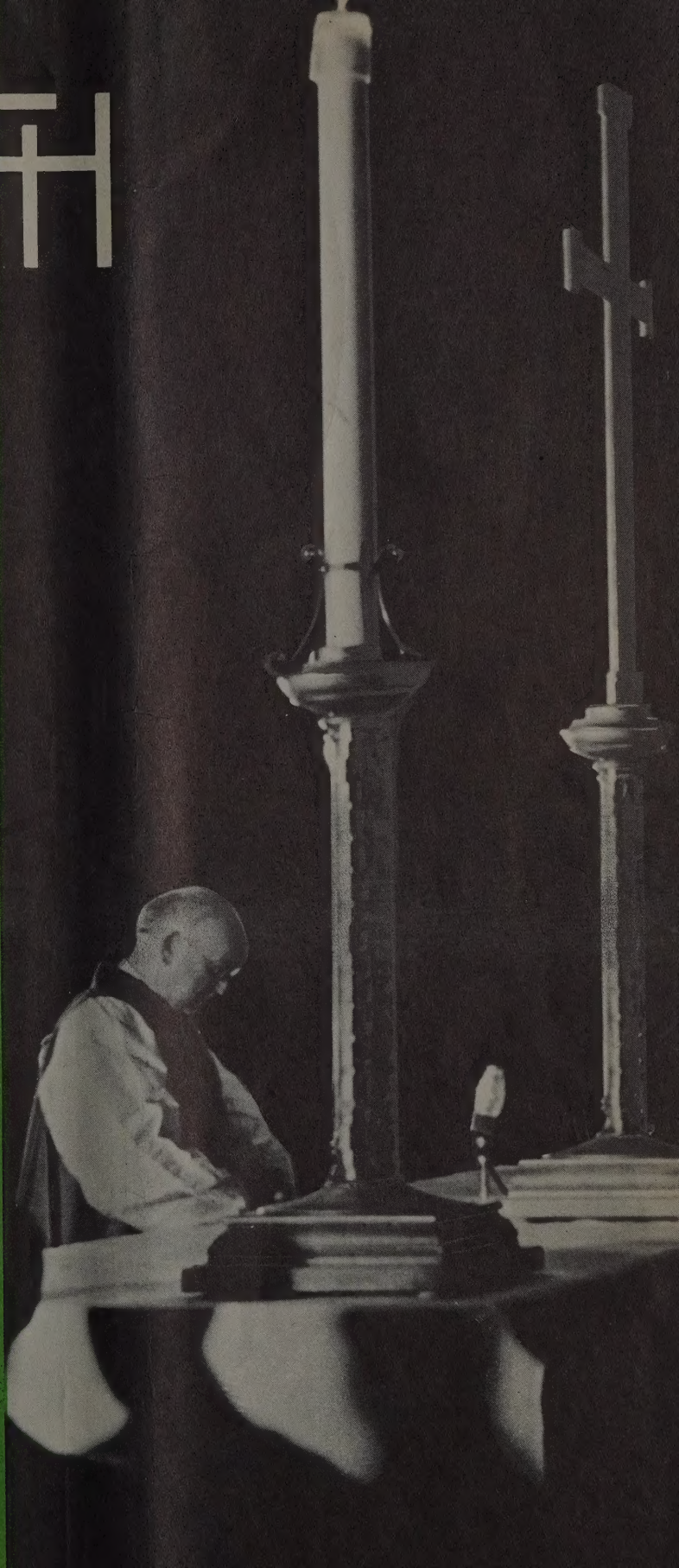
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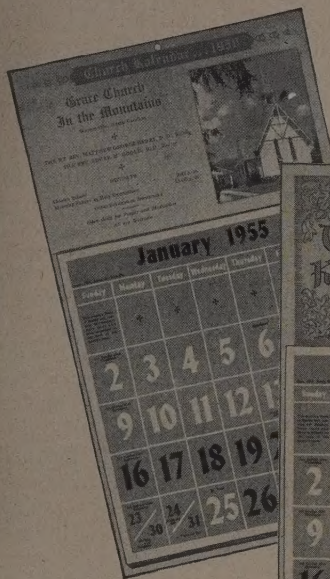


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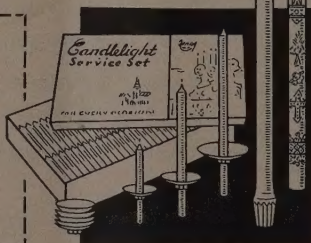
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## Turning the Pages

THIS is written in late August; Labor Day, the opening of school, autumn are still to come. But when this issue of FORTH reaches our readers, the tang of autumn will be in the air, football will be a major Saturday preoccupation, and the Church will be looking forward to a new Church year. Before we take this forward glance we must pause to mark these summer days so rapidly fading.

### Significant Meetings

This August of 1954 has been unique in the annals of modern Christian history. During its first half, the Anglican Congress brought Churchmen from all parts of the world to Minneapolis, while during the last half of the month, the Second Assembly of the World Council of Churches meeting in Evanston, Illinois, focused the eyes of religious people everywhere on that Chicago suburb. A glimpse of both these meetings is given, mainly through pictures, in the pages of this issue (pages 6-10 and 12-13). We also have printed the Message of the Anglican Congress to the People of the Anglican Communion. This is but one of the many papers, addresses, and other utterances made at Minneapolis. No one periodical could print them all, but fortunately their caliber was most extraordinary—they are all to be gathered into a single volume, edited by the Rev. Powel Mills Dawley, to be published early this winter by the Seabury Press.

### Approaching the Goal

And now a glance—both backward and forward—a glance at BUILDERS FOR CHRIST. The latest report to reach me indicates that the halfway mark has been well passed. \$2,816,419.80 has been reported. And this despite two dioceses that have not made any report whatsoever: Erie and Springfield.

Eight dioceses postponed their campaigns until this autumn or later: Delaware, East Carolina, Georgia, Louisiana, Minnesota, Quincy and Virginia. These efforts are now getting under way and we shall all anticipate the reports as goals are successfully reached.

continued on page 4



# FORTH

VOL. 119 NO. 9  
OCTOBER 1954

William E. Leidt  
PUBLISHER-EDITOR

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**THE COVER.** The Archbishop of Canterbury participates in Opening Service of the Anglican Congress. To the representatives of the Anglican Communion, gathered from all over the world to attend this historic gathering, the Archbishop said: "Never was there a time when any contribution that we can make by our tradition was more needed for the strengthening of the Church and the saving of the world."

FORTH October, 1954, Volume 119, No. 9

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, Emmett Street, Bristol, Conn. Editorial and executive offices, 281 Fourth Ave., New York 10, N. Y. 15c a copy. \$1.25 a year. Postage to Canada 25c extra. Foreign postage 50c. Entered as Second Class Matter, January 20, 1954, at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager; Harold H. Short, Jr., Advertising Representative. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittances payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Ave., New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A.





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## Turning the Pages

continued from page 2

By September 10, the other dioceses had reported these results:

Diocese	Mathematical Share	Total Cash, Pledges, Estimates
Alabama	\$ 41,519.00	\$ 42,000.00
Alaska		2,250.00
Albany	70,462.00	6,899.57
Arizona	13,229.00	13,870.10
Arkansas	14,074.00	15,000.00
Atlanta	31,806.00	14,115.18
Bethlehem	42,593.00	32,946.47
California	72,866.00	90,000.00
Central		
New York	69,894.00	35,618.10
Chicago	127,306.00	130,879.33
Colorado	31,966.00	35,161.51
Connecticut	151,456.00	89,748.00
Dallas*	37,954.00	
Delaware	31,969.00	
East Carolina	15,575.00	
Eastern Oregon	7,243.00	5,257.82
Easton	9,900.00	3,036.71
Eau Claire	5,970.00	2,099.20
Erie	19,062.00	No report
Florida	23,707.00	4,075.40
Fond du Lac	14,831.00	15,802.91
Georgia	17,780.00	
Harrisburg	30,430.00	9,676.94
Idaho	5,027.00	3,513.96
Indianapolis	24,678.00	24,838.18
Iowa	24,344.00	15,914.60
Kansas	22,216.00	24,110.00
Kentucky	25,536.00	19,148.02
Lexington	14,530.00	7,450.00
Long Island	163,183.00	100,000.00
Los Angeles	113,519.00	113,519.00
Louisiana	36,942.00	
Maine	22,338.00	17,749.00
Maryland	93,972.00	250.00
Massachusetts	213,195.00	200,966.00
Michigan	137,930.00	138,000.00
Milwaukee	36,542.00	40,000.00
Minnesota	57,914.00	
Mississippi*	21,463.00	
Missouri	37,920.00	37,920.00
Montana	8,705.00	6,186.45
Nebraska	19,011.00	14,878.60
Nevada	4,246.00	4,246.00
New Hampshire	18,906.00	21,350.87
New Jersey	83,098.00	83,098.00
New Mexico	14,262.00	8,595.00
New York	393,548.00	363,678.02
Newark	139,564.00	43,007.00
North Carolina	41,962.00	17,660.18
North Dakota	5,454.00	6,500.00
North Texas	8,882.00	11,961.27
Northern Indiana	15,827.00	5,823.10
Northern		
Michigan	7,038.00	4,063.00
Ohio	104,445.00	50,000.00
Oklahoma	19,861.00	20,000.00
Olympia	33,974.00	34,607.00
Oregon	26,819.00	28,000.00
Panama Canal		
Zone		500.00
Pennsylvania	236,258.00	236,258.00
Pittsburgh	65,506.00	50,990.00
Quincy	7,317.00	
Rhode Island	70,350.00	70,350.00
Rochester	37,612.00	45,445.30
Salina	3,338.00	5,405.39
Sacramento	12,327.00	2,872.24



<i>Diocese</i>	<i>Mathematical Share</i>	<i>Total Cash, Pledges, Estimates</i>
San Joaquin	\$12,939.00	\$13,000.00
South Carolina	23,059.00	37,520.74
South Dakota	9,163.00	6,411.36
South Florida	59,109.00	60,609.00
Southern Ohio	67,958.00	125,000.00
Southern Virginia	33,937.00	34,337.91
Southwestern Virginia	21,054.00	21,055.00
Spokane	13,458.00	14,000.00
Springfield	15,455.00	No report
Tennessee	49,870.00	52,370.00
Texas	68,855.00	26,171.77
Upper South Carolina	17,842.00	7,824.95
Utah	7,394.00	7,118.47
Vermont	14,334.00	5,118.71
Virginia	67,669.00	
Washington	81,491.00	82,000.00
West Missouri	19,716.00	14,632.00
West Texas	29,825.00	35,000.00
West Virginia	26,509.00	14,680.29
Western Mass.	55,902.00	55,902.00
Western Michigan	31,572.00	10,452.00
Western New York	59,812.00	60,000.00
Western North Carolina	11,557.00	1,188.92
Wyoming	9,513.00	5,248.16
<b>TOTAL</b>		<b>\$3,116,933.20</b>

\*Although no figures have been received from Dallas or Mississippi, their bishops have indicated the quotas will be met.

The presentation of the BUILDERS FOR CHRIST offering will add to the historical significance of the next General Convention in September, 1955.

### A New Feature Next Month

Next month's special Every Member Canvass number already is taking shape and those who have seen its pictures and articles have described it as the most exciting of recent Canvass issues. In addition FORTH for November will have a new feature: a special gift section. Published in November this will give our readers, wherever they live, ample opportunity to plan and to execute their Christmas giving. This gift section, published at the very beginning of November, will have another convenience. Suggestions of appropriate gifts—both for the season and for the recipients, parish, family, parents, and many other categories—will help you make your decisions. FORTH has embarked on this venture as a service to our readers. It is made possible only through the co-operation of our advertisers. We hope that it will solve many of your gift problems at this season and leave you better able to worship our Lord Christ at the annual remembrance of His Nativity. —W.E.L.



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# Boldness and Compassion Are Call of God to the



TEN THOUSAND voices join in a hymn at Opening Service of the Anglican Congress, held on the evening of August 4 in the Minneapolis Auditorium. To the great conference, the second of its kind in the history of the Anglican Communion, and the first to meet in the United States, came representatives of the extra-provincial dioceses; West Africa; New Zealand; Australia and Tasmania; India, Pakistan, Burma, and Ceylon; Canada; the United States; Scotland; Ireland; Wales; and England. The Church in communist-dominated China was the sole member of the Anglican Communion without a delegate. Addresses were made at the Opening Services by the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, Primate of All England, and Metropolitan, and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Church in the United States, and host prelate of the Congress, who began his address: "This gathering is a living witness to the remarkable growth and vitality of the Anglican Communion."



# a Divided World

## Anglican Communion

*Message from the Anglican Congress, meeting in Minneapolis, August 4-13, to People of Anglican Communion:*

FROM our Congress here in Minneapolis, we—657 Churchmen and Churchwomen of the Anglican Communion—send a message of thankful comradeship to all the forty millions of our scattered brotherhood the world around. To you at home, in your churches . . . to you in the military services, who are deeply in our prayers . . . to you who in a thousand lonely places quietly serve in faithful duty . . . to all who bear our name or give us fellowship, grace be unto you and peace.

WE say, before anything else, that the certain assurance of God's calling of us and of the wonderful reality of our Anglican family is the greatest fruit of our Congress. We have prayed and shared in the Holy Communion day by day; we have heard great addresses; we have discussed them and tried to express our common thoughts as best we could; we have entered into a new and rich experience of fellowship. In all these things we have come to see, unmistakably and clearly, that our worldwide family of Churches is a reality, under God, and that he has a clear work for us to do.

We commend to you with all our hearts a study of the addresses soon to be published. We do so because of what was given us here, but even more because we wish for you what we ourselves have discovered in our discussions, that the Spirit is indeed leading us into all truth. God reigns! And in His Providence He lays a commanding duty upon us to bear our witness. It is a witness to freedom, to the truth which makes men free, to our Household of Faith wherein we hold together things old and new.

WE say to you, as loyal members of your congregations, that it is only through loyalty to God that men receive His gifts. Lukewarm Churchmen, Christians unwilling to yield themselves to the discipline of their discipleship, will never find what God has promised. But in response to faith God's promises do not fail. We do not claim that as Anglicans we only have His gifts, nor that we have them all; we say simply that there is nothing lacking to us in what our Church provides, that what is



HOLY Communion was held each day according to the rite of a different member Church of the Anglican Communion. Above, the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Sei Ko Kai, Holy Catholic Church of Japan, celebrates at the Japanese service.

needed is not a new revelation or new fashions in belief, but a more thorough knowledge of and sincere commitment to what we have.

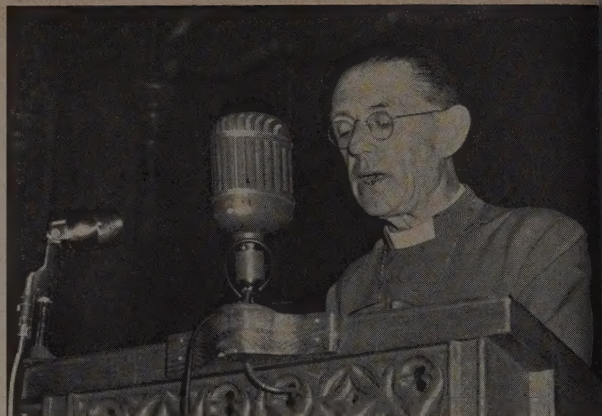
Here at the Congress we have seen Anglicanism at its best, and discovered that, at its best, it is not simply conventional, nominal churchmanship, nor an easy tradition of inherited customs, but that it confronts us with the call of God and gives us power to obey.

BUT we cannot rest with this alone. Here we have met and known fellow Churchmen from every continent. We have heard our prayers in other tongues. We have knelt side by side with Anglicans of every color. We have discovered anew what it means to belong to a world Church. And in this world, so torn and twisted against itself, there is not one of us who has not seen the necessity of two Christian duties: boldness and compassion. You know how easy it is to dismiss such words as *missionary* and *evangelist*, as if they were out of date, old-fashioned. We do not quarrel about words; we simply say to you that we have seen, in a way none of us can ever forget, the terrible, absolute necessity of Christian witness in the contemporary world. We have seen with our own eyes both the reality and the need of Christian brotherhood, because we have come to know our brothers. We have understood a little of what God has done in making of one blood all nations of men, but we have also realized how far His purpose is still unfulfilled through our disobedience.

We have been taken out of our safe isolation: and we

*continued on next page*





PROCESSION forms for Opening Service (left). The Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg, South Africa (above), speaks on Our Message, one of four topics exploring Congress theme, The Call of God and the Mission of the Anglican Communion.



GROUP discussion leaders met regularly under chairmanship of the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia (standing, above), to formulate Congress findings. The general sessions of the Congress (below) convened in the Hennepin Avenue Methodist Church.



Minneapolis Morning Tribune



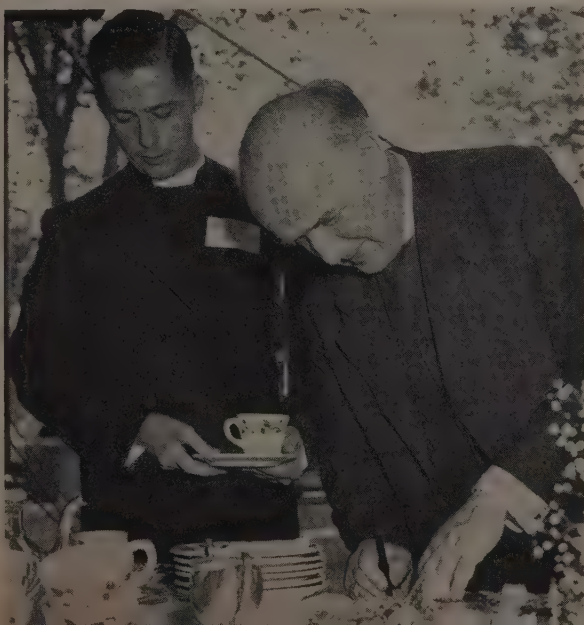
## Congress Message . . . . continued



TRANSPORTATION problems were eased by the use of chartered busses to convey delegates between Congress site and living quarters. Busses were also used to take delegates on pilgrimage to the Cathedral of Our Merciful Saviour at Faribault (Forth, May, page 24).



CRAFTS from Minnesota's Indian missions, exhibited in Congress headquarters, interest Mrs. A. W. Howells, wife of the Assistant Bishop of Lagos, Nigeria. The Archbishop of Canterbury (below right) signs autograph in tea tent run by Woman's Auxiliary of Minnesota.



are resolved that boldness in standing up to be counted for our faith, and compassion in remembering the needs of our brothers are the best gifts we can bring to a world divided by selfishness or suffering. Three out of every five of our fellow men do not have enough to eat nor a safe nor decent roof over their children's heads. That misery is a fact. It is also a fact that God came into this world that men might have life and have it more abundantly. If, all over the world, the underprivileged are upsetting the world, if the meek are inheriting the earth, in their own way, it is no more than He said would happen. It is a merciful judgment of God that we favored ones are so reminded that He is still in control.

Boldness and compassion. Boldness to say before all the world Whom it is we believe, what He does, what He wills. Compassion to understand the pain and sorrow of life for the greater part of mankind, and to share it. It is right to condemn the false ideology of the communists which draws its strength from the misery of mankind. But it ill becomes Christians and Churchmen who profess their faith in the Father Almighty to remain blind and deaf to this misery and to fail to do whatever we can to establish justice among men and make human brotherhood a reality.

Therefore we have, of necessity, thought much about missions and evangelism. Those two words, we came to see, are really one. It is our duty everywhere, in all circumstances, to live and speak and act in accordance with our belief in Christ Jesus and our love for Him. We thought a great deal about the way God calls us to exercise our discipleship in our homes, in our jobs, in politics and social service, and in all neighborhood relations. Businessmen, industrial workers, housewives, teachers, farmers . . . we are all alike called of God to do our work as He means it to be done.

We went further; we saw that our money was God's gift and needed to be offered to Him in full sincerity and honesty. Most of us are like most of you—unthinking people who give a mere token of our wealth to God. But it is hard to meet, as we have met day after day, and not think long thoughts about what God has given us and how little we have shared with Him and our brothers in Him. We talked about sacrifice, and afterwards were sorry we had used the presumptuous word in a time when life itself is required of many of our fellow Churchmen. God has given us everything. He requires of us both our gifts and the service of our lives.

Finally, we have talked of missions and of a new and better missionary strategy. Yet even the best strategy in the world will fail if there are not men and women to do the job and to do it faithfully and well. Mission stations, parish churches, schools, religious orders, hospitals, all the buildings and equipment which the vision and generosity of man can provide lie useless if willing

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PRIMATES and Metropolitans of the Anglican Communion gathered together in the United States, for the first time in church history, at the Anglican Congress. Shown above, following the Closing Service of the Congress, are, left to right: the Primus of Scotland, the Primate of Ireland, the Chaplain to the Bishop of Minnesota, Bishop Keeler of Minnesota, the Presiding Bishop of the Japanese Church, the Archbishop of Canterbury, Bishop Sherrill, the Archbishop of the West Indies, the Primate of Australia and Tasmania, the Metropolitan of India, Pakistan, Burma, and Ceylon, and the Primate of All Canada.



JAPANESE delegates meet the American hot dog at a box supper prior to operetta performance (see below right). After the presentation in general session of one of the four topics, Our Vocation, Our Worship, Our Message, and Our Work, the Congress split into twenty groups, like the one shown below, to discuss the topic. Group findings became basis of the report to the whole Congress and were freely discussed in this general session.



BEEFEATER sells tickets for special performance of Gilbert and Sullivan operetta, *The Yeomen of the Guard*, given for delegates by the Canterbury Players of the University of Minnesota in an open-air production on the shores of Lake Minnetonka



ON July 17, 1754, eight students met in the vestryroom of the "new school house" adjacent to Trinity Church, New York City, to begin instruction with the Rev. Samuel Johnson. Thus begins the history of Columbia University. Its legal birthday came a few months later when King George II granted a royal charter creating King's College, renamed Columbia after the Revolution. It is the fifth oldest college in the United States and the oldest college in the State of New York.

This year, in recognition of its bicentennial anniversary, Columbia has invited world centers of learning to share in a crusade for free inquiry and free expression. During 1954 approximately four hundred universities, libraries, museums, and learned societies around the world are observing the university's bicentennial theme, Man's Right to Knowledge and the Free Use Thereof. In New York a year-long schedule of events is bringing the anniversary to the attention of thousands.

As part of this program, a colorful ceremony, sponsored by Columbia, Trinity Church, and the Downtown Manhattan Association was

## Columbia Marks Anniversary With Tribute to Trinity Church

held outside Trinity churchyard on Rector Street, marking the two-hundredth anniversary of Columbia's first class. Volunteer actors in eighteenth century dress participated in a re-enactment of an Old New York street scene and the first meeting of Dr. Johnson and his pupils: Harry J. Carman, dean emeritus of Columbia, in the role of Dr. Johnson spoke lines based on the scholar-philosopher's advertisement for the college which appeared in *The New-York Mercury* of June 3, 1754. A facsimile of this newspaper was hawked by make-believe newsboys.

Following the tableaux, a commemorative plaque was unveiled on the wall of the United States Steel Building, 71 Broadway, which stands on the site of the first schoolroom.

Dr. Johnson's words, proclaiming religious freedom at King's College were unique in those times:

"And that People may be the better satisfied in sending their Children for Education to this College, it is to be understood, That as to Religion, there is no Intention to Impose on the Scholars the peculiar Tenets of any particular Sect of Christians, but to inculcate upon their tender Minds, the great Principles of Christianity and Morality, in which, true Christians of each Denomination are generally agreed.

"... The Chief Thing that is aimed at in this College, is to teach and engage the Child to *know God in Jesus Christ*, and to love and serve him *in all Sobriety, Godliness, and Righteousness of Life, with a perfect Heart and a willing Mind*; and to train them up in all virtuous Habits, and all such useful Knowledge, as may render them creditable to their families and friends, Ornaments to their country, and useful to the publick weal in their Generations."

Columbia always has had a close affiliation with the Church, in accordance with provisions of the royal charter and its original land deed from Trinity Church.

In 1754 Trinity conveyed to King's College the land bounded by the streets known today as Murray Street on the north, Barclay Street on the south, Church Street on the east, and the Hudson River on the west. The deed bore a condition that the president of the college be a member of the Church of England and that morning and evening services be conducted according to the English liturgy.

Traditionally, every president of Columbia until President Eisenhower was an Episcopalian. Traditionally also, the chaplain of the university has always been a clergyman of the Episcopal Church. The Rev. John M. Krumm, present chaplain, was preceded by James A. Pike, now Dean of the Cathedral of St. John the Divine, New York, who succeeded Stephen F. Bayne, now

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FIRST president of King's College and assistant minister of Trinity Church, the Rev. Samuel Johnson, is portrayed by Harry J. Carman, dean emeritus of Columbia University, in a pageant held this past summer. The pageant was part of a ceremony commemorating the bicentennial anniversary of Columbia, whose first class met in vestry of Trinity schoolhouse.



# Evanston Welcomes

GATHERING IS WITNESS

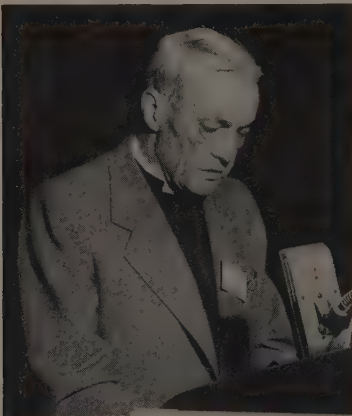
**P**ERIODICALLY a chosen community sees an active demonstration of Christian fellowship. Such a time and place was the suburban university town of Evanston, Ill., during the last two weeks in August when the Second Assembly of the World Council of Churches brought together Christian leaders from every part of the world and most Christian households except the Roman Catholic. The Anglican Communion played a large part in the gathering. The Bishop of Chichester was Chairman of the



**TWO** of the presidents of the World Council of Churches, one past and one present, pose prior to Assembly. At left, the Archbishop of Canterbury. At right, Bishop Sherrill.



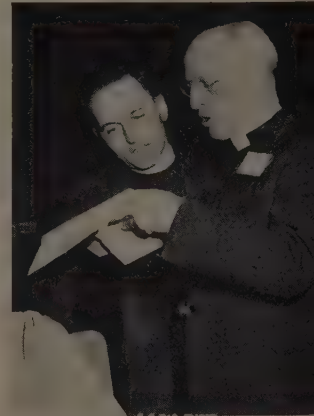
**Three Lions** REPRESENTATIVES of 161 member Churches march to opening service of the Second Assembly of the World Council of Churches, held on August 15 at the First Methodist Church in Evanston, Ill.



Campbell Hays from Monkmeier **ADDRESS** on evangelism was made at a plenary session of the Assembly by the Rev. T. O. Wedel, Warden of College of Preachers. Delegates received copies of all speeches.



Campbell Hays from Monkmeier **CONSULTANT** to the Assembly, the distinguished Japanese evangelist Toyohiko Kagawa (right), speaks with an accredited visitor from the Church of South India



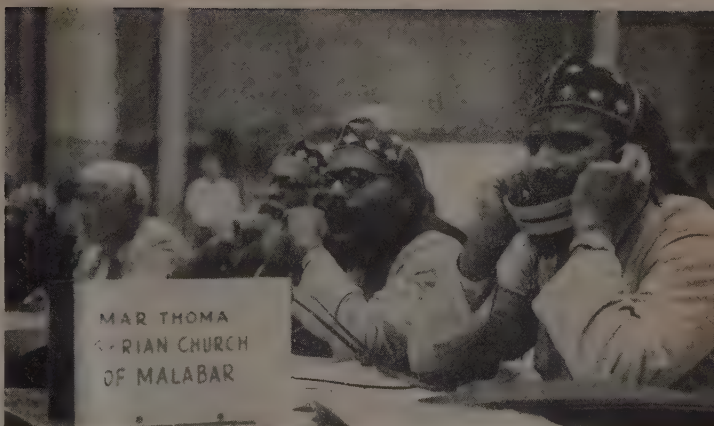
Campbell Hays from Monkmeier **SWISS** delegate Hans A. Frei of Old Catholic Church (left), talks with the Rev. Floyd W. Tomkins, authority on Faith and Order



# World Council

## WIDESPREAD DESIRE FOR UNITY

Council's Central Committee and is now an Honorary President. The Archbishop of Canterbury was one of the first six presidents of the Council and our own Bishop Sherrill is now a president. The Episcopal delegation, unique in that it contained an equal number of clergy and laity, was composed of men and women from all spheres of activity, from the presidency of a great university to the leadership of a labor union. The pictures on these pages tell some of the story.



Three Lions

DELEGATES attended plenary sessions of the Assembly in the McGaw Memorial Auditorium of Northwestern University. Staff, mainly American and volunteer, was around 350.



Campbell Hays from Monkmeier

FESTIVAL of Faith at Soldier Field in Chicago, was sponsored by the Church Federation of Greater Chicago, in honor of the Assembly. Two-hour spectacle drew an estimated 125,000 people.



Campbell Hays from Monkmeier

ATTENTIVE delegates, accredited visitors, and newsmen listen to simultaneous translation of speeches at plenary session. Speeches were translated into English, French, German.



Campbell Hays from Monkmeier HONORARY degrees from Northwestern University were conferred upon the retiring presidents under giant World Council Seal.



Religious News Service

SIX new presidents of the World Council represent, left to right: Episcopal Church, Mar Thoma Syrian Church of Malabar, Greek Orthodox Archdiocese of North and South America, Evangelical Church in Germany, Methodist Church in Argentina, Uruguay, and Bolivia, Church of Scotland. Far right: an honorary president, the Rt. Rev. George K. A. Bell.





# News from our Missionaries

## The First United Thank Offering

AS the time approaches for the fall in-gathering of the United Thank Offering, our thoughts go back to the first United Thank Offering. Who was the first woman missionary supported by the Offering, and what was she like? What was the first building erected by the Offering?

Shortly before the 1889 Triennial Meeting of the Woman's Auxiliary, held in New York City, Julia Emery, Executive Secretary of the Woman's Auxiliary, was asked to name a project to which the missionary offering could be given.

She suggested that whatever sum was given be divided equally between the domestic and foreign fields. For the foreign mission, she suggested an outfit, traveling expenses, and a year's salary for a new missionary teacher to Japan; and for the domestic mission, a chapel with furnishings, for Anvik, Alaska (FORTH, September, page 24). In those days, each project required the sum of one thousand dollars!

The first United Thank Offering was presented at the triennial service of the Woman's Auxiliary, in the Church of the Holy Communion, New York City, October 3, 1889. The Offering received that day was disappointing, but before the Triennial Meeting was over, a total of \$2,188.64 had been given and the two projects were assured.

Lisa Lovell, a worker in St. Thomas' Parish, New York City, was appointed missionary teacher to Japan in December, 1889. She reached Japan in October, 1890, and was assigned to teach English at the Ladies' Institute, possibly the forerunner of St. Agnes' School.

Apparently Miss Lovell did not limit her work to "the teaching of English to ladies." A letter of hers, printed in *The Spirit of Missions*, 1896, said: "Last Sunday O Hana and I began a new Sunday school in my house with children in this neighborhood. We had eleven, and we thought that a good beginning.

"Last Saturday evening, a number of my young men met here and inaugurated a young men's club for the study of Christian morals. I hope it will lead them all to becoming Christians."

### Sixteen Busy Years in Japan

Miss Lovell was retired because of ill health in 1906, and died at her home in England four years later. The Triennial Report of the Board of Missions for 1910 sums up the work of the first United Thank Offering missionary:

"The death of Miss Lisa Lovell at her home in England on June 7 marked the ending of a life that had been devoted to God and His Church for many years. In 1890 she joined the mission in Japan, and for a number of years was most active in the welfare of St. Agnes' School, St. Margaret's School, and St. Paul's College. For three years she labored in Sendai and Maebashi, and after breaking in health, returned home and was retired in 1906."

The chronicler wrote at the end of this account: "What a meager covering of those sixteen fruitful years!"

The Ven. Hudson Stuck, Archdeacon of Alaska, wrote of Anvik: "This is our first foothold in Alaska. . . . Wooded bluffs rise sheer from the river. The prospect from the mis-

sion is wide and fair, stretching many miles up the Yukon."

The mission was started in 1887 by the Rev. Octavius Parker and the Rev. John Chapman. Originally, the village of Anvik was unspeakably filthy. The people, mixed Indian and Eskimo, lived underground. Later, shacks were built above ground. Twenty-three years later, the village was housed in substantial cabins of logs or lumber, and the people sat on chairs and ate at tables. Carefully tended vegetable gardens surrounded their cabins. This transformation was the work of Mr. Chapman and his associates.

On May 22, 1893, Mr. Chapman wrote: "Last Tuesday the first course of logs was laid for the church. There was a short service of prayer, a very short address, and hymns, ending with the Doxology.

"The small room, twenty-five by twenty-five feet was filled to capacity when the building was dedicated. There was no chancel. The altar was a covered box, its only furnishing a small wooden cross, the gift of Julia Emery. There was also an Estey organ, and a handsome font given by the Newark Woman's Auxiliary."

In October, 1916, Mrs. Ida Soule, founder of the UTO, saw the chapel during a long trip through Alaska. She said of her visit to Anvik: "Mr. and Mrs. Chapman met the steamer with the mission launch. As we rounded the point, about a mile up the slough, there before our eyes stood Christ Church!

### Continued Help at Anvik

"If later generations hope to see Christ Church, it must be repaired, for its foundations have rotted, and its floor is sinking. Since it was built the river has eaten into the banks so far that the church should be moved to higher ground, in line with the newer buildings of the mission, and put on a concrete foundation. Mr. Chapman longs to add a chancel."

Mrs. Soule appealed for funds to make the needed improvements. Ten years later, in October, 1926, a new foundation of concrete and stone was laid for the church on a better site a few rods to the south, facing the river. In 1939, on the fiftieth anniversary of the United Thank Offering, \$1,000 was given from the Offering to strengthen and repair the historic building.





Youngsters of St. Paul's parish day school, Kingsport, Tenn., board train for field trip

ONE of the post-war educational phenomena of the Episcopal Church has been the development of parish day schools. Although these schools are more numerous in the southern States, in the southwest, and on the Pacific coast than they are in other areas of our country, at least fifty-one dioceses in the United States have such schools operating within one or more of their parishes.

A few antedate the Second World War—one is well over a hundred years old—but these can be counted almost on the fingers of one hand. Of the 170-odd schools that exist today, at least 160 have been founded since 1945.

They are in fact "parochial schools," though the name is not often used. Their existence in a parish is no index whatever of the churchmanship of the rector. It is nowhere a partisan movement, but is usually an answer to a need which local conditions have caused, and in almost every parish which has tried to meet this need on the grade school level, the interest and co-operation of the public school officials have been sought and warmly given.

The need for parish day schools is

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● MR. STRACHAN, on leave of absence as a master at Groton School, Groton, Mass., is working on a special assignment for the National Council Department of Christian Education.

## Parish Day Schools Relate Education to Belief in God

By the Rev. MALCOLM W. STRACHAN

expressed by clergymen who see the school as an extension of the nurturing arm of the Church, and by parents who desire for their children a religious literacy which State-sponsored education cannot often give. Indeed, it would seem that any State education that was true to the spirit of the Bill of Rights and the Constitution would not venture to center a child's education around any theological or metaphysical center. Since the State itself is not so oriented, deliberately refraining at its foundation from so committing itself, that kind of orientation must be sought in other institutions than public ones.

The State demands good citizens, alert to their civic responsibilities, but their theology is their own, and one of the great things about our country is that this should be so. We are together in our citizenship, however far apart we may be in our

theology. This principle of our country is a central one; it is what made us truly revolutionary. It is a principle worth keeping in our minds when our concerns for the social relations of our children to all sorts and conditions of men rise up to puzzle us, and we begin to rationalize that all children should have the same education together. We may be yearning unconsciously for the metaphysically committed State from which we deliberately separated ourselves in 1776. We may be yielding to social pressures that disguise themselves as principles.

However that may be, daily education that is specifically oriented to a belief in God and His revelation and to a faith that the Church's responsibility ought to embrace this work as much at home as in the mission field, is gradually becoming a feature of the life of many parishes. It is good

continued on next page



## Parish Schools... cont.

to hear the men and women engaged in this work constantly express worry lest their schools become "private" ones. Great care is taken to keep costs down without damaging the value of the schooling.

In the Fourth Province, there is an annual conference of parish school teachers, administrators, and clergy who work together for a week under the leadership of professionals to understand better the particularities of their jobs and the interdependence of the adult parish members and the children in the school for a full redemptive parish life. As with every new undertaking, there is often more enthusiasm than experience, but enthusiastic faith in the work is what asks for and gets experience.

Five years ago at the College of Preachers, the Episcopal Parish School Association was formed, and since that time three meetings have been held. Its president is E. Allison Grant, headmaster of the Grace Church School in New York City. There are three regional vice presidents: the Rev. Allen B. Clarkson, of Augusta, Ga.; the Rev. T. H. Carson of Texarkana, Tex.; and the Rev. Kenneth W. Cary of Pacific Palisades, Calif. The secretary-treasurer, who is the one concerned with new memberships, is the Rev. Vincent C. Franks of Jackson, Miss.

This association exists to bring to-  
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FIRST GRADERS at St. Matthew's Parish School, Pacific Palisades, Calif., show their rector the progress of their initiation into the mysteries of the faith to insure their future growth.



EIGHTH GRADER is graduated. Many schools, starting as kindergartens, later include grade work.

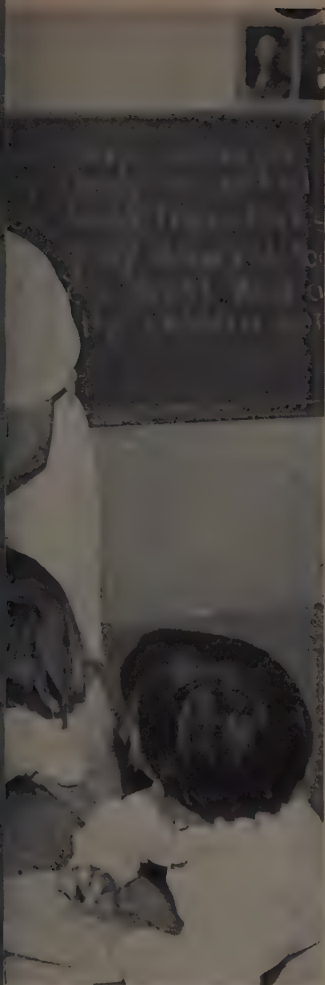


CHILDREN become acquainted with a family of ducks which has come to live with them. In States which do not offer nursery school, parish schools meet need for pre-school education.



JUNIOR HIGH boys reach the whole man is aim of the form of education omitting the physical.





parish schools often make provisions  
any parish child who wishes to come.



PUPILS wave goodbye to rector and teacher. Care is taken in parish schools to match, at the very least, public school achievement programs, and the goal everywhere is to surpass them. Opportunities to study modern languages, beginning at the lowest grades, are frequently offered, and in some schools professional psychological advice is often sought.



struction. Development of  
based on belief that any  
primary role is fragmentary.



ALL SAINTS', Sioux Falls, S.D., an elementary day school, accepts boys and girls in the primary department and girls through the eighth grade. A service is held every morning in chapel at left.



THE Sunday morning 8:45 pulled south out of Seattle's King Street station. I sat in the diner with Grant Redford, professor of English at the University of Washington, and David Ogden, young engineer of the Washington Survey and Rating Bureau. We drank our coffee and watched the passing scenery.

"Coffee," said Redford, "does not agree with me. I definitely should not be drinking it." He poured himself another cup.

The green diesel that propelled the train picked up speed as it swung out into the flat countryside of the Duwamish Valley. Small towns went whizzing by: Duwamish, Allentown, Riverton, Tukwila, Renton Junction, Kent.

At Auburn the train slowed as we skirted the edge of the main Northern Pacific yards. We swung around a long curve and ground to a stop at East Auburn.

Redford was finishing his third cup of coffee when we began to move again, heading into the foothills of the Cascade Mountains, following the canyons of the scenic Green River. The diner door opened and a man in clerical garb entered. We rose to welcome to our table the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.

Ogden poured coffee for the bishop and a fourth cup for Redford. We sat chatting and watching the scenery.

Our destination for the day was

Lester, Wash., most far-flung outpost of the Diocese of Olympia. The town of Lester stands high in the Cascade Mountains, not far from the west portal of Stampede Pass tunnel. No road or highway leads to Lester, the railroad offering the only access. The Northern Pacific is its main street.

As we rolled on, ever higher into the Cascades, the canyon walls became steeper on each side of us. Trout jumped in the sparkling waters of the Green River. Here and there deer calmly watched the train thunder by.

Every Sunday morning David Ogden takes the 8:45 out of King Street station. He is the lay reader-in-charge of Lester. His is the only church this community knows.

Ogden told me of his congregation. Truly, it is a cross section of many communions. In addition to



8:45 TRAIN conveys modern missionary David Ogden to isolated town of Lester, Wash., whose main street consists of railroad tracks

## A Sunday Round Trip to Lester

LAY READER DAVID OGDEN COMMUTES T

By JACKSON W. GRANHOLM



SCHOOL serves as church for the people of Lester. Holy Communion is celebrated once a month, church school enrollment is thirty-five. Priest, when needed, supplements lay reader's services.

the Episcopalians, there are those who claim allegiance to other Churches. Here, in Lester's only worship service, Baptist, Lutheran, and Roman Catholic pray side by side.

We had returned to our seats in the coach, and sat gazing out the window as the green diesel stopped for the Lester station. David Ogden and Bishop Bayne gathered their suitcases, while I collected my cameras, and Grant Redford took the clumsy tripod. No one was at the station platform as we disembarked.

The four of us strode down the dust bed which serves as one of the streets of Lester.

We walked to the new school

● MR. GRANHOLM, a research engineer, is a vestryman at St. Luke's, Renton, Wash., and a frequent contributor to FORTH.





EN ROUTE to Lester for confirmation services, lay reader, David Ogden, chats with Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia.



4:30 TRAIN to Seattle is just around the bend as visitors wait at Lester station after full Sunday, which included church services and a meal at the home of a public school teacher. The Episcopal Church is the only one this isolated mountain community knows.

# Washington

## MOUNTAIN MISSION

where the service was to be held. David Ogden and the bishop began vesting while Redford and I assembled camera equipment. The floor-to-ceiling windows in the north wall provided a fine, soft light, so that I would be able to take pictures during the worship itself without the annoying distraction of flash bulbs.

While we set up the equipment, people began to fill the room. By the time we were ready, there were about thirty present. Redford and I had difficulty saving seats for ourselves in the back near the cameras, for some of the people came timidly, almost as if they were afraid, and looked for seats in the rear.

The room was filled by the time Bishop Bayne, David Ogden, and their acolyte entered, quite informally, in procession. After a hymn was sung, David Ogden presented his confirmation candidates to the Bishop to receive the sacrament of the laying on of hands. They knelt devoutly before him and he laid his

hands upon them, just as the blessed Apostles, Peter and John, did lay their hands upon the people of Samaria, that they might receive the Holy Ghost.

This being done, the Bishop turned to the people.

*"The Lord be with you,"* he said.

*"And with thy spirit."*

There in the schoolroom, in that small mountain village, those people of diverse background and conviction worshipped in concert with the Bishop of Olympia as he began the Order for the Administration of the Lord's Supper.

He turned to them, pronouncing the ancient words:

*"Lift up your hearts."*

The reply was clear:

*"We lift them up unto the Lord."*

Those whom the Bishop had just confirmed received the Sacrament with all the rest. Theirs had been a long, hard period of study under the tutelage of David Ogden. He would be the last man in the world, they told me later, to allow slipshod preparation on the part of one of his confirmation candidates.

At the end of the service, Redford and I checked our cameras and counted the pictures that we had taken.

An afternoon meal had been prepared for us at the home of Fern Provan, one of those just confirmed, who is a teacher in the Lester school. Many of those present at the service gathered here to eat the excellent

food and to visit with us. Bishop Bayne, of course, was surrounded by people asking questions, eager to learn about his busy days, and about the other churches of the diocese.

Grant Redford gathered a sizable crowd, for many people knew of his excellent courses in the various forms of creative writing at the University of Washington. Some people followed me, asking questions and telling about their own cameras, as I took pictures of the gathering.

At four-thirty in the afternoon, when the time came to begin the walk back to the Lester station, many of the people of the town strolled along with us. They wished us well, and hoped audibly for our return.

The green diesel rolled around the curve from the east on time. Its belching horn rattled the station windows as it glided to a stop in front of the long platform.

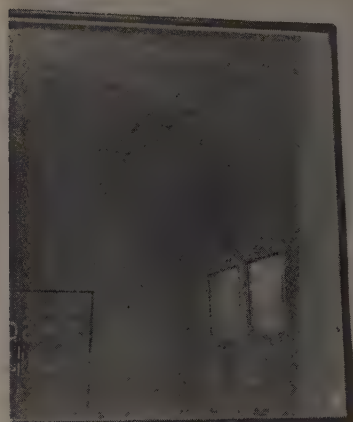
We sat together in the smoke-filled coach as the train wound down the hill toward Auburn. In the corner, some passengers from Spokane were playing cards. Grant Redford and the Bishop sat together, conversing quietly.

Redford had been associated for several years with the magnificent passion play of Zion National Park. He had written and directed this play, and had himself played the role of Christ. Such tremendous drive and self-sacrificing zeal as is required

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# PARISH OF EPISCOPAL CHURCH



episcopal

SITTING at the wheel of the Mobile Chapel, Robert Odney, former president of the Fargo, N. D., Churchmen, makes like a driver while real driver, the Rev. Thomas J. McElligott does some windshield wiping. North Dakota Churchmen, looking for something to spearhead their program of missionary service to isolated communicants, hit upon idea of Mobile Chapel. Exterior of chapel

(below) bears the shield of the Church on all four sides. Upper part of the body is white and is divided by a red stripe from light blue of the lower portion. "Parish of the Good Shepherd" is printed across all four sides. Chapel is often put on display on the main streets of various communities. Built for less than cost of a medium-priced car, it combines church, parish hall, and rectory.



## CHURCH ON W MANPOWER A

By the



WITHIN a few hours notice, the Missionary District of North Dakota can place an Episcopal church in any community of the State. Not just a room in which a service may be held, but an attractive, small church, complete in detail from its altar to the folding chapel chairs, from sanctuary to music.

With little effort it can be converted into one, two, or three small Sunday school rooms. It can be a projection room with its own equipment for sound movies and slides. It can be an office. It can just as easily become living quarters for up to five people. The unit has its own motor. It is no harder to drive than an automobile and can go more places. The cost of building it was less than that of a medium priced car.

The mobile chapel does many things, but not by accident. Seven months went into the careful planning and building of this wonderfully efficient church, parish hall, and rectory combination. The Churchmen of North Dakota worked out the needs of their plan of missionary service to isolated communicants with their canon missionary, and incorporated them into a general plan. They found most of the money for the chapel from the use of their Advent Offering boxes. The National Council was interested too, and added to the funds.

The experimental model was not expected to be perfect. But to date nothing has gone awry that could not easily be adjusted. More important, however, is its acceptance by

the people it was designed to serve. In the short space of time it has been operating, many words of praise have come from the thankful lips of those who will now see the inside of a real church more often.

One community, a regular preaching station which normally has nine at a service, turned out twenty at the first service held in the mobile chapel. Another, where there were two known communicants, had four, and another, which had six, found fourteen. It is fine having services in a home, but much better having them in a church!

It was expected that at first there would be many curious people who just wanted to see what they began to call the Gospel Wagon. Many such people have inspected it and have taken copies of the tracts found in the rack at the entrance. Only one person, however, who has attended service was not a communicant or seriously interested in the Church.

The mobile chapel is designed as a one-man operation. By closing off the sanctuary, the driver-priest may use the remaining space for an office and living quarters. The folding cots are very comfortable and a good variety of meals is made possible by the gas operated hot plate and refrigerator. A good supply of water is carried aboard. Excellent insulation and a fresh air gas heater keep the chapel warm on the coldest winter nights. Missionaries of the past might well have envied the soft living of their modern counterparts.

The chapel serves a number of

preaching stations on a monthly, regularly scheduled basis. During the week it spends a full day in the communities between stations, holding an evening service on the day of arrival and an early morning Holy Communion before going to the next place. As it goes about, it fulfills its two original purposes of spearheading the program of lay reading for 340 families in some 150 communities, and of serving as the central altar and church for the parish of the Good Shepherd.

But, just as the number of families of that parish has grown from 220 to 340 in one year, so does the mobile unit grow, and rapidly. Soon the preaching stations will become missions and the present mobile chapel will not be able to contain them at a single service. It appears that these units are going to be far more successful than was anticipated. Plans are afoot to find a way to put another unit on the road by next year, this one to hold forty people at a service. It can be built for less than the price of a stationary small church.

Of course, when missions in North Dakota begin to have more than forty people at a service, stone churches are built. But, until then, the mobile chapel idea may be the means of stretching our missionary dollars.

---

● CANON McELIGOTT of *Gethsemane Cathedral in Fargo, North Dakota*, is "pilot" of the *Mobile Chapel of the Good Shepherd*.

## EELS STRETCHES DOLLARS

MAS J. McELIGOTT



INTERIOR of chapel is decorated in the colors of a ripening wheat field, the colors of the State of North Dakota. Inlaid carpet is green of stem, ceiling is lighter green, curtains are green-gold, and woodwork is flaxen. Curtained, screened windows give privacy and ventilation.



# Wyoming Hits Trail Toward

BISHOP AND CLERGY STR



IN WYOMING, where sixty-five per cent of the people gain their livelihood directly or indirectly from farm or ranch, rogation services are held to ask God's blessings for a fruitful harvest. Crops include beans, corn, wheat, oats, potatoes, sugar beets, hay, alfalfa, and fruits.

WONDERFUL Wyoming, as the chamber of commerce calls it, is home to approximately eight thousand confirmed members of the Episcopal Church. In such a sparsely settled State (which boasts two and one-half people per square mile!) there is nevertheless a strong forward movement within the Church under the leadership of the Rt. Rev. J. Wilson Hunter, Missionary Bishop of Wyoming, and thirty-six active clergymen.

These men travel tremendous distances every month visiting their parishioners, isolated ranch families, and all who need the services of the Church. These men are stressing the pastoral side of their ministry, and it is showing results: the number of confirmations last year, 614, was a record one! Bishop Hunter and his clergy are proud of this record, but this does not mean they are resting on their laurels. No, indeed. They expect to break their own record again in 1954.

The Missionary District of Wyoming supports or sponsors many institutions such as the Cathedral

By

The Rt. Rev.

J. WILSON HUNTER, D.D.



NEW clubhouse of the Canterbury Club of the University of Wyoming in Laramie is across from the campus. Episcopalians make up twelve per cent of the university's student body.



# Diocesan Status

## PASTORAL MINISTRY



Consecrating a bishop for Wyoming

Home for Children, Jane Iverson Memorial Hall for Girls, St. John's Hospital, Bishop Randall Hospital, St. Michael's Mission, and the Shoshone Mission.

The Cathedral Home for Children, in Laramie, is the only Protestant home for children within the State of Wyoming, and its facilities are being put to greater use as more and more interest has developed in the work of the home by the people in the State. Approximately thirty-six children are now cared for by this home.

Jane Iverson Memorial Hall, also located in Laramie, is a boarding school for girls. Girls living at Iverson Hall attend the university school and in addition receive classes at Iverson Hall in Bible, dancing, and instruction in social graces. Iverson Hall has proved of tremendous value to the girls from isolated ranches and some of the very small towns in Wyoming.

St. John's Hospital, located in the beautiful Jackson Hole country of Wyoming, is a hospital of which we are justly proud. If one has to be ill, there is no more beautiful spot to recover than at St. John's Hospital in Jackson!

Bishop Randall Hospital, in Lander, is actually run by the chamber of commerce of Lander, but the Bishop of Wyoming and the rector of Trinity Church, Lander, serve as honorary members of the board.

St. Michael's Mission, Ethete, is well known for the day school which is conducted there for the Arapahoe children from the first through the eighth grades. There are approximately 125 children enrolled in the school. The children have daily

chapel services and besides learning about the Church also learn the art of living, good sportsmanship, etc. After graduation from our school, they go to high school in Lander, which is fourteen miles away.

The Shoshone Mission at Wind River, due to a withdrawal of financial help by the government of the Roberts Mission for Shoshone Girls some nine years ago, is now supported only by normal parish relationships with the Shoshones. One priest in the field is the untiring pastor in the interest of our Shoshone friends.

The new Canterbury Club-house, also in Laramie, offers its facilities to the college students of the University of Wyoming. Twelve per cent of the student body of the University of Wyoming are Episcopalians. Under the leadership of the Rev. and Mrs. John W. Hildebrand, the Canterbury Club has become a spiritual and social center to any interested student at the university. It is noteworthy that the Cosmopolitan Club (formed of foreign students at the University of Wyoming) holds all

its meetings at the Canterbury Club. Canterbury Club members are also proud of the fact that two graduates of the University of Wyoming and active members of the club within the past five years have gone on to study for the ministry and are now among the active clergy of Wyoming.

Many of the towns in Wyoming are experiencing a tremendous growth. Foremost among these are Casper, Worland, Newcastle, Cheyenne, and Rawlins. There is also a dark side to the picture, however. Two of our communities, Hanna and Rock Springs, have been affected by the closing down of the coal mines in their areas. No one can foresee at this writing what is to be the future of these communities. The picture looks unusually black in Hanna and it may well be that soon many of the communicants of St. Mark's and St. John's will have moved into other communities of our State. Should this take place, our other churches stand ready to welcome these "displaced" people to their new church homes.

continued on page 27



RANCHLAND is vast in sparsely-settled Wyoming. Bishop Hunter and clergymen of this missionary district often must travel great distances to serve the 8,000 Episcopalians in Wyoming.

● BISHOP HUNTER has been the Missionary Bishop of Wyoming since 1949. Before his consecration as Bishop Coadjutor in 1948, he served for two years as rector of St. Mark's Church in San Antonio, Texas.



# Presiding Bishop Joins in Appeal For Fair Elections Practices

SIX national religious leaders in the U.S. joined recently in urging the National Republican and Democratic Parties to adopt a Fair Elections Practices Declaration, eliminating racial and religious prejudices from the 1954 congressional campaign and to set up machinery for policing violations.

Both the Republican national chairman, Leonard W. Hall, and the Democratic national chairman, Stephen P. Mitchell, were asked also to transmit the elections statement to their respective state chairmen so that they, too, could indicate publicly their approval of its contents.

The leaders asking adoption of the Declaration are: the Rt. Rev. Henry Knox Sherrill; the Most Rev. Edwin V. O'Hara, Bishop of the Roman Catholic Diocese of Kansas City, Mo.; Dr. Julius Mark, Rabbi of the Temple Emanu-El, New York City; Dr. George N. Shuster, president of Hunter College (a Roman Catholic layman), New York City; Mrs. Douglas Horton (Mildred McAfee Horton), president, National Social Wel-

fare Assembly, Congregationalist; and Irving M. Engel, president of the American Jewish Committee.

The anti-prejudice declaration calls for organizing non-partisan, non-sectarian committees in every community in the U.S. "to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeal based on religious or racial prejudice."

The full text of the Fair Elections Practices Declaration is:

"With the free world looking to American democracy for leadership and inspiration in the struggle against totalitarianism, all eyes are focused on our election campaigns. Nothing is healthier for self-government than outspoken political discussion, but nothing is more harmful to a self-governing people than confusion of the issues by base appeals to racial and religious bigotry.

"In the light of the pre-eminent role which the United States is playing, it is incumbent upon us to prove that in our democracy men of all



HONORARY Doctor of Divinity degree is conferred on the Rev. Vine V. Deloria (Forth, April, page 22), Assistant Secretary, Home Department's Domestic Missions Division, by Bard College, Annandale-on-Hudson, N.Y.

racies, creeds and national origins participate in our government as free and equal brothers under God.

"We, therefore, urge all candidates to take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurrence thereof.

"We urge all citizens to reject political arguments based on racial or religious prejudices and to rebuke those who make such appeals. We suggest that in every community a non-partisan and non-sectarian committee undertake to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeals based on religious or racial prejudice.

"Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of the brotherhood of man and the Fatherhood of God."

## LET US PRAY

**O** HOLY Spirit of God, pour out, we pray thee, thy gifts upon us assembled in this school, that being cleansed and strengthened by thy grace and power, we may grow into faithful servants of our Lord and Master Jesus Christ.

**O** HEAVENLY Father, in whom we live and move and have our being, we humbly pray thee so to guide and govern us by thy Holy Spirit, that in all the cares and occupations of our daily life we may never forget thee, but remember that we are ever walking in thy sight; through Jesus Christ our Lord.

**G**RANT to us, O God, this day to do whatever duty lies before us with cheerfulness and sincerity of heart. Help us in all things fearlessly to do what we know is right. Remove from us all hypocrisy and pretence. Make us truthful, unselfish, and strong. And so bring us to the ending of the day unashamed, and with a quiet mind; through Jesus Christ our Lord.

From *Prayers in Use at Uppingham School* compiled by the Rev. R. H. Owen, London, 1929.

Edited by the Rev. JOHN W. SUTER, D. D.

## Rural on-the-Job Training

A NUMBER of seminary students received on-the-job training this summer by participating in the annual Rural Church Institute at Valle Crucis, N. C. Following three weeks of courses, the students dispersed to assume field work in seven dioceses and two overseas missionary districts, Cuba and the Virgin Islands.



# READ A BOOK



Reviewed by

NASH K. BURGER

THE recent Evanston meeting of the World Council of Churches and the Minneapolis Anglican Congress have focused attention on the worldwide mission of Christianity in general and our own Anglican Communion in particular. A book-length report on the Anglican Congress, edited by Powel M. Dawley of the General Seminary, is promised by Seabury Press in December. Already published is *A History of the Ecumenical Movement, 1517-1948*, edited by Ruth Rouse and Stephen Neill (Philadelphia, Westminster Press. \$9), a splendid volume that helps to set both meetings in perspective.

The work of several authors, Anglican, Protestant, and Orthodox, and published on behalf of the Ecumenical Institute at Bossey, Switzerland, this excellent work gives a historical and theological account of the Christian Church, not only for the period suggested by the title, but from the time of the Apostles on to the eve of the Evanston Assembly. The account is, of course, much more detailed when it deals with those events and tendencies of the past four centuries that made the World Council and Evanston possible. Contributors include, in addition to Bishop Neill, Georges Florovsky, Henry R. T. Brandreth, O.G.S., John McNeill, Norman Sykes, Kenneth Latourette, and Willem A. Visser't Hooft. There is a full and excellent bibliography.

Writes Bishop Neill in an epilogue: "The unity of all Christian people is the will of God. Never in history have so many people been so deeply concerned about that unity. Never before has so short a period

seen such a rapid progress in thought and action."

No part of the Anglican Communion is more vigorous and dedicated in spreading and maintaining the Faith than the Church in South Africa. The Anglican witness there, especially in the field of race relations, has been an inspiration to us all. A recent book that documents how this witness has manifested itself in the life of one individual is *Tell Freedom* (New York, Knopf. \$4), the autobiography of a young South African Negro novelist, Peter Abrahams. This beautifully written, often pathetic and tragic, story traces Abrahams' life from his childhood in the African countryside and the slums of Johannesburg, through his youth and emergence as a writer and his emigration to England.

What will be of special interest to Anglican readers are the moving sections in the narrative describing the author's experiences at the Grace Dieu training college in the Diocese of Pretoria, sponsored by the Society for the Propagation of the Gospel and conducted by the Community of the Resurrection. There he was educated and there he came to know the meaning and the reality of the Christian life.

The book also records the sobering fact that the Christian life Peter Abrahams came to admire at Grace Dieu was not the life that governed white Christians elsewhere in South Africa. "If there was any fault that we could lay at the door of the good fathers and sisters," he writes, "it

continued on next page

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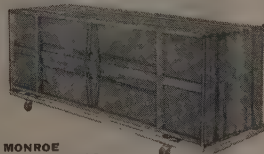
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## Read a Book...continued

was that they had taught us too well. They had made Christianity a living reality for us, a way of life, a creed to live by, to measure our relations with others by. And the tragedy lay in the measuring. We had proof that the rest of the white Christians of our land were not like the fathers and sisters."

This is not a religious book in the conventional sense, but in its concern with man's relation with man, in its concern for justice and brotherhood, it is truly religious and truly moving. It should be read.

Something of the quality of the instruction Abrahams received at Grace Dieu may be indicated by Hubert Northcott's *Man, God, and Prayer* (New York, Macmillan. \$2). Fr. Northcott, a member of the Community of the Resurrection, has served his order in South Africa and has written a first-rate book on the place of the spiritual life in the everyday world of ordinary men and women. He discusses faith, prayer,

contemplation, God, the Church, in an unusually clear and meaningful way, with many illustrations of a practical sort. The layman will find this an unusually helpful book in making his religion come alive, and the priest and teacher, too, will find it valuable.

When the first Lambeth Conference met at London in 1867, among those attending was the Rt. Rev. Charles T. Quintard, second Bishop of Tennessee. Connecticut-born Quintard, who had been a doctor and had served as a chaplain in the Confederate Army, spent a large part of his time in England enlisting financial and other support of English bishops, other clergy, and laity for his favorite project, the University of the South, at Sewanee, Tenn. So persuasive was Bishop Quintard that the university, whose original funds had been lost in the Civil War, was able to receive its first students in 1868.

Founded in 1857 on a mountain-top domain of 10,000 acres, the University of the South was conceived as a great university on the Oxford model. Before and since the efforts of Bishop Quintard there have been many links forged joining this church institution with the Church in England and in America outside the South. The fascinating story of the university's founding and early years is well told by Arthur Ben Chitty in *Reconstruction at Sewanee* (Sewanee, University Press. \$3.50). It forms an interesting chapter in the story of American higher education and of Anglicanism.

ON the occasion of his seventy-fifth birthday, a testimonial dinner was given CHAMPION McDOWELL DAVIS by the board of directors of the Atlantic Coast Line Railroad, in appreciation of his sixty-one years' service with the railroad. Mr. Davis, Atlantic Coast Line President since 1942 and a former member of National Council, is a director of the Episcopal Church Foundation.

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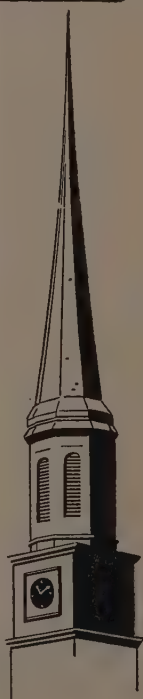
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## Wyoming Hits Trail

continued from page 23

At the convocation of the Missionary District of Wyoming in Worland, in May, 1954, two missions, All Saints', Torrington, and St. Alban's, Worland, applied for parish status and were admitted as parishes, and one preaching station, St. John's, Upton, applied for mission status and was accepted. This is evidence of the growth that the Church in Wyoming is experiencing despite such misfortunes as the closing of the coal mines.

Other evidences of growth are the groundbreaking ceremony for a new church at St. Thomas', Rawlins; an undercroft parish hall at St. Andrew's, Pinedale; a parish hall at St. James', Riverton; a parish house nearing completion at St. Mark's, Casper; and many other jobs of renovation and various additions to the church plants in the district. We are always proud of any physical improvements which are made in the parishes and missions, as these can give us a key to the concern of our people for their Church.

The work of the Woman's Auxiliary within the district has been truly distinguished. In addition to the support they give locally and nationally to the Church in a financial way, they are accomplishing even greater things in their program of education, in helping the members of the Woman's Auxiliary (and their families) to become better informed about the work of the Church and about the world-wide scope of the Church. As we grow in Wyoming, we hope that soon the primary work of the Woman's Auxiliary will be to develop leaders to expand the devotional and educational life in our various parishes and missions.

The laymen's work in the Missionary District of Wyoming has been growing in scope these past years. Especially helpful have been the Provincial Laymen's Training Conferences, which train our laymen in the various aspects of laymen's work. These trained laymen return to Wyoming and pass on to others the information which they have received.

The Rev. C. E. Wilson is the superb leader of our work with the young people of Wyoming. "Coach" Wilson, as he is called by all, has in-

continued on page 28

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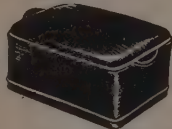


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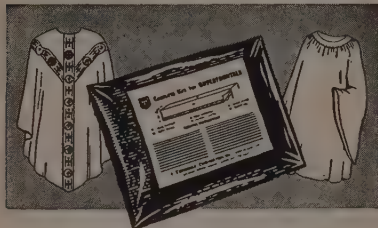
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## Congress Message

continued from page 10

human service is not there to bring them to life. The urgent need and the continual call of Christ are alike clear and compelling.

It is not for the sake of the Anglican Communion that we plead. That communion is not what is at stake. God will take care of His own. It is rather what our communion points to beyond itself, which haunts and commands us. A greater Church into which we may bring our gifts and lay them at His feet along with Christians of other traditions; a truer society in which the justice of God has overridden the inequalities of nature and history—these are what are at stake. This is the vision which we have seen, for which we are proud to work and witness. We pray that what God has given to us He will also give to you.

## Wyoming Hits Trail

continued from page 27

creased the work of the department of youth to such an extent that, in addition to the youth camps, the young people also have a conference in the fall of the year, which has grown to an attendance of approximately 150 young people from all over the State. Unfortunately, this year will find Wyoming unable to have youth camps because of the fire at Ethete which completely destroyed the school building there and has greatly limited Ethete facilities.

Great progress has been made in Wyoming during the last few years, and it is hoped that within a reasonably short time we may become a diocese. Wyoming is the second smallest State in the United States in population, having only 313,000 people, but we are strong as far as the Church is concerned. We have 61 parishes, missions, and preaching stations, with approximately 12,000 baptized members and around 8,000 communicants. Our goal is diocesan status!

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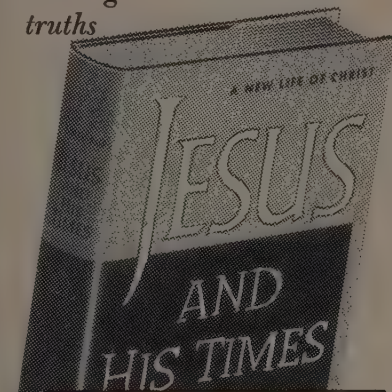


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## Trip to Lester

continued from page 19

for a dramatic work of this kind constitutes in itself a great Christian witness.

David Ogden sat with me while I questioned him about his work at Lester.

David Ogden's daily work is quite unlike his Sunday activity. The Washington Survey and Rating Bureau is charged with the inspection and evaluation of fire insurance risks. As an engineer for this bureau, David must travel from place to place employing his expert knowledge in such evaluation.

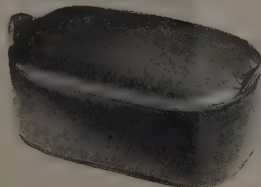
Each Sunday, however, David Ogden is on the 8:45 out of Seattle. He arrives in Lester at 11 a.m. After Morning Prayer in the school, he spends the rest of his Sunday calling upon members of his congregation. At 4:45 in the afternoon, the train rolls west out of Stampede Tunnel and David Ogden boards it for his return trip to Seattle, arriving back at King Street at 7 p.m.

David obtains the services of a priest for his Lester congregation when baptisms or marriages are to be performed. The Holy Communion is celebrated there once a month. Often it is the Rev. Lawrence W. Pearson, canon to the ordinary, who does these things.

Lester has a Sunday school under the able direction of Mrs. Ruth Morris. The public school in Lester has an enrollment of thirty-one, but the church school has an enrollment of thirty-five.

Bishop Bayne left us at East Auburn.

The three of us rode on toward Seattle. David Ogden wondered who might take his place when he entered seminary in the fall. I wondered if my pictures might turn out well. Grant Redford wondered if we might not all have a cup of coffee when we arrived at King Street.



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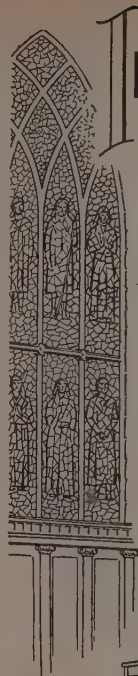
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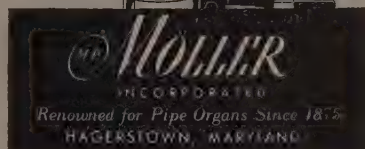


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## Parish Day Schools

continued from page 17

gether people interested in the same problems; to act as an informal spokesman for the schools; and to exchange information and aid to member schools. As an association, it is greatly concerned in being of service to those who are already active in parish school work and to those who are on the point of starting one.

It may be useful to quote in full the "statement of beliefs" of this association, whose membership is limited to those schools which "operate under the control of and are supervised by parishes, cathedrals, dioceses, and religious orders."

"The objective of these schools is the development of the whole man. As Christians, their sponsors believe that wholeness can only be found in God and that any system of education, no matter upon what level or in what area it operates, that omits God from its primary role is by necessity fragmentary and incomplete.

"These schools hold that Christianity teaches how to achieve this wholeness. It tells man to love God the way God loves him. But in that man finds himself unable by means of his own strength to do this, these schools believe, God in His mercy took upon Himself the sins of the world and died upon the cross for man's redemption. His resurrection after His death is the good news that man's sins are forgiven and his redemption made possible. These schools hold that when man believes and lives this belief he is whole.

"The Church is the body of such believers, of which Christ is the head. The function of this body is to draw all men into the fellowship of believers and one of its chief tasks, following His injunction, is to bring the children to Him."

The parish school is developing at a time when general concern about religion in education is at full tide. New thought, new enthusiasms, and new approaches are needed to restate the problem fruitfully. There is very little experience to be drawn upon anywhere in this field. Who knows what contribution these schools may make to the restatement of the problem of religious education in the school? They are a relatively small army, but they have power.

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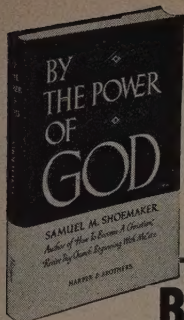
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## Columbia Anniversary

continued from page 11

the Bishop of Olympia (see page 18).

Another continuing connection with the Church is the close affiliation between Columbia's board of trustees and Trinity Church. Today several faculty members are on the vestry of Trinity, and the Rev. John Heuss, Trinity's rector, serves on the Columbia board of trustees.

Sunday services are still conducted according to the Book of Common Prayer at St. Paul's Chapel on the university campus.

During the week a wide variety of other services are held at St. Paul's, in the traditions of the other Churches represented on the campus, where for two hundred years men of all communions have shared in the university's dedication, "for the Glory of God and the common good."

During these two hundred years Columbia has had five homes, growing from the small class in Trinity's schoolroom to a vast educational center on Morningside Heights. Today the undergraduate schools for men and women, and the federated graduate and professional schools, with more than ninety thousand living alumnae, have a high standing among the universities of the world.

Four years ago Trinity issued a quit-claim deed releasing Columbia from the provisions of the 1754 land grant. But the ties between Columbia and Trinity Church have not been broken.

Earlier this year Chaplain Krumm spoke to the congregation at a special service to commemorate Columbia's anniversary. "You gave us the use of your buildings for instruction and for countless formal exercises of college life," he said. "You shared with us the talents and abilities of your clergy, none more constructively serving Columbia than your present rector."

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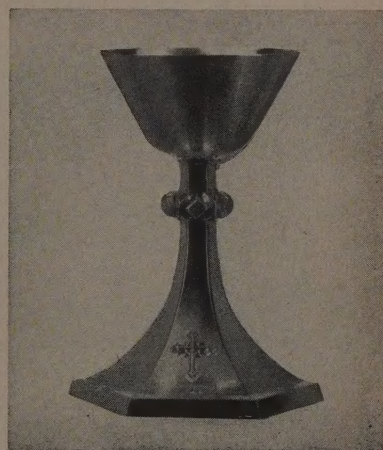
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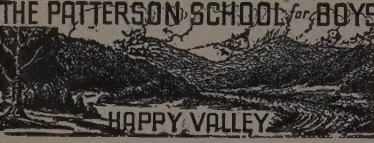
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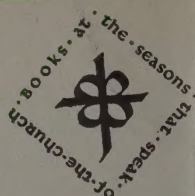
☐ Please enroll me as a member of The Episcopal Book Club. I understand that  
(a) I will receive four selections a year,  
(b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within 10 days after its arrival, otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership at any time upon due notice to the Club.

MY NAME

ADDRESS

CITY & STATE

PARISH



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Dear FORTH Reader:

In his letter to the Philippians, St. Paul said to think on "Whatsoever things are of good report."

Just think -- The EBC examines books to be published in all fields of Anglican literature (history, drama, devotions, biography, meditations, worship, Scriptures, and fiction) and will send you the best obtainable book four times a year -- on "the Ember Days at the Four Seasons."

And -- Every "Book-of-the-Season" is fully guaranteed to be POSITIVELY SOUND (in strict accord with the faith and practice of the historic Church as set forth in the Book of Common Prayer) and ENTIRELY INTERESTING (nothing dull to read or hard to understand, but something that you will really enjoy and find informative and helpful).

Moreover -- Should you not wish to keep a selection, you may return it within 10 days after its arrival; otherwise you will be expected to pay for it within a month. (The cost varies with each "Book-of-the-Season", but the average is about \$2.50, plus postage.)

And think of this -- Profits from the sale of our "Books-of-the-Seasons" are used to "promote and encourage the arts and knowledge of the Church" by sponsoring new and greatly needed projects in the fields of writing, music, painting, ceramics, designing, greeting cards, calendars, drama, and similar works of value. (That is why inducements in the form of free books are not offered.)

But best of all -- The EBC offers you the singular opportunity to know more about the Church's faith and practice and so have an even better understanding and greater appreciation of the Church.

Remember -- Every selection is fully guaranteed: you have nothing to lose, and the Church has much to gain.

To join the EBC -- Simply fill out and mail the coupon, and the Club's service to you (and the Church) will begin on the nearest Ember Days.

THE EPISCOPAL BOOK CLUB

"The triple Selection arrived today, and I am more than pleased."  
—A mission priest.

"The book was really good."  
— A chemistry teacher.

"I have read all the selections and have found them very helpful and worthwhile. Thank for the opportunity of becoming a member."  
—A house